वैशाली

अभ्यास पुस्तिका

Kukas

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कक्षा

विषय

पृष्ठ संख्या ६४ मूल्य ३० पैसे



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kirpal singh dhana

PRELUDE.

At the times, when the righteousness declines evils take the upper hand, paguns preponderate, affliction on the poor and saints increase and the pious souls are oppressed, The Almighty and omniscient lord assumes the perceptible form from His imperceptible and immutable state to protect the down trodden and exterminate the nasty oppressors. Verily, it has been expounded in the scriptures that the proficient lord is enraged due to the torture inflicted on His favourites. The blessed Lord Krishna has supported this doctrine by thus enunciating in the holy Gita—

" यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

The reverend Guru has established this doctrine of the incarnation of God at various places in the Gurubani in the following manner

ਹਰਿ ਜੁਗ ਜੁਗ ਭਗਤ ਉਪਾਇਆ ।
ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ ॥

(The omnipotent lord produces His devotees in every phase of time and saves their prestige)

Translation

The blessed Guru Gobind Singh has ~~described~~ repeated this doctrine of the Gita verbatim in "VICHITRA HATAK" a self-written treatise of the Guru, which is a replica of the doctrine of the Gita. The blessed Guru says

ਜਬ ਜਬ ਹੋਤ ਅਰਿਸਟਿ ਅਪਾਰਾ ।
ਤਬ ਤਬ ਦੇਹ ਧਰਤ ਅਵਤਾਰਾ ॥
ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ।
ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥

In order to elaborate the doctrine thoroughly, the blessed Guru has got it sung through the "Bhats" in the Adi Granth Saheb in the following manner

ਸਤਿਜੁਗਿ ਤੈ ਮਾਣਿਓ ਛਲਿਓ ਬਲਿ ਬਾਵਨ ਭਾਇਓ

त्रेता तै मान्यो राम रघुवंश कहायो।
द्वापर कृष्ण मुरारि कंस कृतारथ कियो।
उग्रसैन को राज अभय भगत जन दियो।
कलियुग प्रमाण गुरुनानक अंगद अमर कहायो।
श्री गुरु राज अविचल अटल आदि पुरख फुरमायो॥

(O thou! overlord, you incarnated in the form of Bawan [a dwarfish form of God] to deceive Bali [a head of demoniac state] in the satiyuga. you in the treta were called Rama born in the Raghubansh clan. It were you in the Dwapar in the garb of Krishna, who, the killer of Mura, brought the felon kansa to extinction and put the saints and devotees in the sanctuary of fearlessness by imparting kingdom to Ugrasena. In the kaliyuga you were authentically called Guru Nanak, Angad, and Amardas to make the kingdom of the Gurus permanent and unflecting as has been uttered by the Primeordial lord)

When we go through the history of India pertaining to the period of five centuries ahead, we get a hair-raising and preposterous experience. At that time the condition of our land, which is reckoned as a motherland of Heroes and gallants, was extremely pitiable and dreadful. The muslim empire was on it's peaks. The Hindus were being tortured and oppressed. Their daughters, sisters and grooms used to be abducted in the broad light of the day and put to humiliation.

The holy land of India which was full of wealth, men, grain and abodes i.e. sujalam, sufalam malayaj, Sheetalam known as a golden bird was reduced to a land of slaves having lost it's glory, ~~ni~~ bliss and wealth due to the alien invasions of the so called Goris and Abdalis.

This Sacred land was trodden by the exotic

plunderers and was thus weeping bittaly having been bound by the shackles of slavery. Not even a day was used to be spent with comfort and pleasure. Consternation always used to prevail. Sometimes Tumur attacked the land with the swarms of soldiers advancing like the waters of the flood with an uncontrollable force which created a devastation on the pious land and sometimes the felon Babur ravaged it through his militancy. On the other day Nadir shah intruded trolling into the country and fled away with wealth and grain leaving behind the blood tainted pages of the history. Sometimes Ahmed shah Abdali came and went away having swept the glory of India. Due to the lunatic plundering of Ahmed shah Abdali it become a Common saying in the punjab, that

ਖਾਧਾ ਪੀਤਾ ਲਾਹੇ ਦਾ ।
ਰਹਿੰਦਾ ਅਹਿਮਦ ਸ਼ਾਹੇ ਦਾ ।।

meaning thereby that whatever you have consumed is profitable because the remaining was bound to go to Ahmed Shah Abdali." Such was the fleeting mental state of the dwellers residing in the bordering states on account of consternation create by the unscruplous and frequent attacks of felons.

This state of affairs has been depicted by the eminent historian Gyani Gyan Singh in the following verses.

सय्यद शेख मुग़ल पठान। जालम भये सभी बलवान॥
हिंदुन को दुःख दियो महान। देवन के मन्दिर गिरवाए॥
घोर नाद से औघड़ साधू। पंडित दत से समत अगाधू॥
मखा चीलन को खिलवाए। केचित करच चम मड़ाए॥
केचित मेखैं ठोक सुकाए। केचित कुत्तेओं से उड़वाए॥
उरध हलना जिनने मान्यो। तिन तिन को अति दै दुख हान्यो॥
यग हवन कोई करन न पाए। करै जो ताहि डंड दै मरवाए॥
सुन्दर त्रियें जाहि की तरनी॥ पकर करैं बलसों निज घरनी॥
काजी रिश्वत लैकर लोटे। सांच को झूठा कर डाटे॥

Ah! What an irony of fate it was? The responsibility of justice was handed over to those who were least acquainted with the norms of justice. The persons in charge of justice did not go even in it's vicinity. They wanted to grind their own axe as has been described by Bhai Gurdas'

"ਕਾਜੀ ਹੋਏ ਰਿਸ਼ਵਤੀ ਵਢੀ ਲੈ ਕੇ ਹਕ ਗਵਾਈ"

i.e. "The kazis who were the judges used to undo the justice by taking gratifications."

There is an extremely interesting incident which took place in the state of Sind. The Amir of that state asked to one of his courtier kazis

" Well kazi saheb! I have received complaint regarding your accepting the bribes."

Well my lord! replied the kazi and said that "I take bribe only from the beliggerant parties where as the witness escapes uncaught."

Such was the gloomy state of affairs in the ambit of justice and the innocents were thus being oppressed on the land of deities

Having seen such dreary phase, the aggrieved cow and the earth approached the Almighty and prayed in the lotus feet of the Lord

ਬਾਝੋਂ ਗੁਰ ਅੰਧੇਰ ਹੈ ਖਹਿ ਖਹਿ ਮਰਦੇ ਬਹੁ ਬਿਧਿ ਲੋਆ।
ਵਰਤਿਆ ਪਾਪ ਜਗਤ ਤੇ, ਧੌਲ ਉਡੀਣਾ ਨਿਸਿਦਿਨ ਰੋਆ।
ਬਾਝ ਦਇਆ ਬਲ ਹੀਣ ਹੋ, ਨਿਘਰ ਚਲੋ ਰਸਾਤਲ ਟੋਆ।
ਖੜਾ ਇਕਤੇ ਪੈਰ ਤੇ, ਪਾਪ ਸੰਗ ਬਹੁ ਭਾਰਾ ਹੋਆ।
ਥੰਮੈ ਕੋਇ ਨ ਸਾਧੁ ਬਿਨ ਸਾਧੁ ਨ ਦਿਸੈ ਜਗਿ ਵਿਚ ਕੋਆ।
ਧਰਮ ਧੌਲ ਪੁਕਾਰੈ ਤਲੈ ਖੜੋਆ॥

(Complete darkness is prevailing in the absence of a preceptor (Guru) and the people are dying in despair. Sins are preponderating on the earth and the righteousness has fled away. In this way the righteousness having become frail ~~lies~~ in ~~a throne~~ the absence of kindness on the earth is dragging it in the ditch of netherlands. The ~~Bauda~~ Dharma is standing on the solitary foot and is incapable of sustaining the weight. This cannot

be balanced by any other than a saint and there is no saint visible in this world. O Lord! the righteousness is shouting for a preceptor standing beneath the earth.)

<u>TRANSLATION</u>

And after this the Omnipotent Lord, having seen this restlessness of the earth, pondered over the request and incarnated in the garb of Guru Nanak to save the Vedic and Sanatan Dharma from extinction and hence He, the Almighty manifested in the shape of King of pleasures.

In this way we see that Guru Nanak descended on the earth in order to fulfil the eternal and sacred doctrine of the Gita. Guru Nanak Himself has expressed the sordid state of Indian soil before the time of His manifestation in the following way.

कलि काती राजे कासाई धर्म पँख कर उडरिआ ।

कूड़ अमावस सच चन्द्रमा दीसै नाहि कह चड़िया।

हउ भाल विकुन्नी होई, आधेरै राह न कोई।

विच हउमै कर दुःख रोई।

कहु नानक किनि बिधि गत होई॥

(The rulers of kaliyuga turned butchers with daggers in their hands and the Dharma disappeared. The Amawas (The night of stark darkness) of falsehood was so dark that the moon of the truth was not visible. I became restless in search of a path which was not at all traceable. Everybody was crying in egoism and Nanak was exploring the avenues of emancipation)

(TR)

The same views had been displayed by Bhai Gurudas when he got it sung by Guru Nanak during the conversation with the Naths. Guru Nanak says that "well Nath ji (meaning ~~Hon~~ thereby Gorakhnath & his disciples)

"The truth is like the moon whereas the falsehood is the darkness. I have come out in the search of the moon in the world. In the kaliyuga the people became dogs and even the corpses became eatables. The rulers were committing sins & hence the fence was grabing the crops."

In this way the blessed Guru Nanak ~~fat~~ felt the pulse of the afflicted humanity and went out to observe intensive meditation in the house of poor Bhai Lalo at Amna bad dashing all the hopes and ambitions of His parents to the ground. Bhai Gurudas depicts this state of His meditation in the following way:

ਰੇਤ ਅਕ ਆਹਰ ਕਰ ਰੋੜਾਂ ਕੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ
ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ ਵਡੇ ਭਾਗ ਹਰਿ ਸਿਓਂ ਬਣ ਆਈ ॥

"The preceptor Guru Nanak made the bed of pebbles and took the diet of water and Akawan" (A poisonous shrub).

TRANS.

In this manner the blessed Guru Nanak undertook intensive meditation and got full identity with the Almighty.

When Guru Nanak witnessed the sordid condition of the globe with His divine eyes, He also heard the cry of the depressed Bharat. He saw the humanity stumbling in the dearth of a preceptor. Every one was ablaze in the fire of egoism and there was no exception to it. The blessed Guru could not tolerate this pricking state and hence requested the Omnipotent promptly to safe-guard the grief stricken humanity in the following words.

ਜਗਤ ਜਲੰਦਾ ਰਖਲੈ ਆਪਣੀ ਕ੍ਰਿਪਾ ਧਾਰ ।
ਜਿਤ ਦੁਆਰੈ ਉਬਰੈ, ਤਿਤੈ ਲੈਹੁ ਉਬਾਰ ॥

Thus we see that Guru Nanak after having been blessed, initiated the propagation of

Dharma to destroy the paganism. He preached the people to harbour the celestial virtues like truth, contentment, righteousness and sacrificial rituals and thus planted the divine tree of sikhism. The eight of His successors in Gurudom endeavoured to maintain the tradition, He had founded by their herculean efforts and irrigated that divine plant of sikhism with their sacred blood at times when it was required. The ninth Guru Teg Bahadur got His head stripped for the protection of sacred thread and Tilak in the chandani chowk at Delhi, the description of which has thus been made in the "DASAM GRANTH."

ਤਿਲਕ ਜੰਞੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ। ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹ ਸਾਕਾ॥
ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨ ਕੀਆ। ਸੀਸ ਦਿਆ ਪਰ ਸਿਰਰ ਨ ਦੀਆ।
ਸਾਧਨ ਹੇਤੁ ਇਤਿ ਜਿਨ ਕਰੀ। ਸੀਸ ਦਿਆ ਪਰ ਸੀ ਨ ਉਚਰੀ॥

(Dasam Granth.)

The Gurudom of the sikhism was later on enshrined by the 10th Guru Gobind Singh.

He visualized the fallen condition of the motherland with His sophisticated vision and anticipated that the very root of the Indian culture will be at stake if proper attention was not paid.

The Hindu community had become lifeless and frail. The self-pride had evaporated. The very root of dignity and self respect was altogether shaken. The symbolic religious temples were being demolished. The chastity of the Indian women was being breached. The young men of India were being put on auction in the open bazars of the Ghazani and sold in lieu of petty amounts. Everything amounting to their humiliation was being done in front of the eyes of the Hindu community. It was rather disgraceful that all these did not produce even a sense of righteous indignation in the hearts of the Hindus.

No social harbinger was expressing a sign of dissatisfaction and thus it was useless to expect something positive from the sons of the soil. India and Indian culture were ought to be saved and hence came forward the illustrious son of India Guru Gobind Singh. He having judged thoroughly the perilous state of the Hindu community observed a deep meditation and performed a sacrificial yagna on the hills of Naina Devi. This He did for revitalizing the deteriorating Indian culture and stabilizing the religious society, the tree of which was emplanted by Guru Nanak. He infused even a greater vitality into this tree of Guru Nanak by cross-breeding it with His skill. He, in this way, laid down the foundation of a strong Hindu community by offering holy nectar (Amrit) to His disciples in 1699 A.D. and hence He incorporated the four varnas (The four vedic castes of India) into a single fraternity.

He wreathed the Indians into a solitary garland of immense nationalism which completely reshapped the form of the mother land. He harnessed the latent power of the Community and founded a new cadre of social volunteers and put them into a new organization known as khalsa or the military of the Guru. It was the product of the age-old Hindu society but with a new vigour and outlook. The blessed Guru Gobind Singh accordingly issued directives to them after baptization that " Your duty is to propagate righteousness in order to save the saintly souls and uproot the wickeds unmitigatedly."

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ।
ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ।

(VACHITRA NATAK.)

What would have been the fate of the Hindu Community, if the blessed Guru Gobind Singh would not have come to it's rescue at that critical juncture? It has verily been depicted by the renowned poet, Bhai Santokh Singh in his epic Suraj Prakash. He says.

धर्म जाती एकता, अनेकता बिलाए जाती,
लागे जाती कुचलता कतेबन कुरान की।
पाप पुन जाते, धर्म धसक जाते,
बरण गरक जाते सहित बिधान की॥
देवी देव देहरे सन्तोख सिंह दूर होते,
रीत मिट जाती कथा वेद और पुरान की॥
श्री गुरु गोबिन्द सिंह पतित पावन सूर,
मूरती न होती जो पै करुणा निधान की॥

There would have become the oneness of religion with the disappearance of the religious diversity: and there would have been the complete dominance of the katebs. The sins would have ripened whereas the righteousness would have gone to the netherlands.

The Varnas would have gone to the dogs. There would have been no trace of the vedic hymns if the incarnation of the Almighty in the form of Guru Gobind Singh would not have taken place.)

TRANS

But the blessed Guru had descended on the earth for the sole motive of releasing ~~His~~ the saints and taking the evils to task as has been expounded by His holiness in the "VICHITRA NATAK"

ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋ ਆਏ।
ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ॥

(I have come into this world for this very purpose and the preceptor has sent me to establish the deserted religion.)

TR.

~~What was the~~ consequence of the incarnation of the 10th Guru is not a secret but a ~~shining~~ revealing fact. The falsehood and

hypocricy vanished and the truth preponderated. The, sacrificial rituals regained their prior prominanee The words of a preacher of the "chief khalsa Diwan" Bhai Harnam Singh will not be out of place to mention here which he has laid down in his book " Sachi Muhabbat."

यज्ञ होम होवना कोई हिन्द में न रह पाता

झुकते निशान नहीं आज हिन्दवान के।

अगर दशमेश सिंह जग में न आते।

जो न तीर छूटते गोबिन्द सिंह जुवान के॥

(None could have dared to observe the sacrificial ritual and the flags of Hinduism could not have flown if the arrows of Guru Gobind Singh would not have been shot.)

TR.

The blessed Guru was so much fond of the sacrificial rituals that He Himself uttered the following words when Pandit Keshavdas told Him to perform the yagna for the manifestation of the Godess "shakti"

यह तो धर्म हमारा सार,

करत रहे नृप मुनि अवतार

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सो अबहम जगमें प्रगटें हैं।

दास सदा बिनवत गह पै हैं।

(This is the esoteric of our religion and the yagnas were performed even by our kings, saints and prophets. I also yearn to perform them so that the whole creation may heave a sigh of relief. On the one hand there is an acute famine whereas on the other the clouds are not imparting rain. Furthermore the epidemics are prevailing in India and the men and women are deprieved of religion. They are steeped into the evils and hence have become ill-fated. The propitious deeds of sacrificial rituals are not being permitted by the muslim authorities.

I will, therefore, when perform yagnas, the clouds having been pleased will begine to give rain in abundance. In this fashion, there will be no drought and everyone will get sufficient food to consume. The countrymen will begin to perform righteous actions and the ignorance will disappear. In this way a new era of renaissance will usher in. The fellow Indians who are pursuing the varnas and the Ashramas have turned cowards but when they will get a touch of the holy wind of the yagnas they will immediately become like lions and tigers. It will ignite a sense of bravery in their hearts and they will resort to the customary rituals. These rituals impart prowess, health, revolution, victory, knowledge and the pleasure of the children. Fearlessness, fame and all other divine virtues will usher in the house of the followers of the Gurus.

The ladies will give birth to the lucky infants and the diseases like the small-pox will vanish. The sexual lust and other demoniac propensities tremble with the performance of the yagnas. I am sure that the fifty two satvic qualities which have been propounded in the Rigveda will positively take manifestation if the yagnas are observed methodically). (TRANS)

All these illustrations are sufficient to establish that the appearance of the blessed Guru took place in order to revitalize the religion and to found the sanctity of the sacrificial rituals. He not only saved these rituals from extinction, on the contrary, He taught them to His dedicated disciples, having become Himself an appostle of these yagnas. As long as the Khalsa continued to pursue His tenents of action

it remained progressing by leaps and bounds. But after the attainment of the kingdom when the Khalsa forgot it's duties laid down by the blessed Guru to protect the saints and vanquish the scoundrels, it began to decay. What to talk of saving the saints, the Khalsa began to torture them. The Sikh military had boasted after having blown up the saint of the stature of Bhai Veer Singh Naurangawadiyan by the canon in the following words"

ਬੀਰ ਸਿੰਘ ਜਹੇ ਤਾਰਾਂ ਮਾਰ ਦਿਤੇ ਨਹੀਂ ਛਡਣਾ ਕਿਸੇ
ਸੰਤ ਸੀਆਂ।

(We have finished the saints like Vir Singh and we are determined not to spare any saint whatsoever.) The Khalsa in this way had degraded from it's objectives and aims. It, in stead of imparting happiness to the country had become a tool of creating grief. In such circumstances the rule of the Sikhs became stigmatized

in the country like the notorious Nadir shah and hence approached it's ruination.

After the disappearance of Guru Gobind singh the khalsa continued to follow the foot-prints of the Guru exclusively to observe the yagnas till the emergence of Banda Bahadur which has been described by Gyani Gyan singh in the following words

" The countless sikhs contined to follow the maxims of Guru Gobind singh upto Banda Bahadur with dedication. They were poised to lay down their lives in the battlefields with celibacy, truth, meditation and contentment." They treated the others women as the mothers and the sisters and never retreated from protecting them. They protected even the enemies coming into their shelter. They possessed an unflinching faith into God in the form of Gurus.

They were judicious in actions and had no pride in them. They observed meditation, practised warfare and were full of spiritual knowledge. They maintained straight beards and unshorn mustaches. They had white turbans and wore clean breeches around the waiste. They used to put on a white piece of cloth around the neeks & tied a cloth around the waiste. They enchanted the hymns of the Guru Granth & used to assembel in the congregations. They performed sacrificial rituals and distributed oblations. They sang gurubani in their assemblies. They were apt to accept whatever was offered to them by the farmers and hence they were steeped in spiritualism and were great meditators. In this way they were bountiful, honest, self-proud, unfleeting warriors and were equivalent to honourable deities as well as wise like Janak, the Bideha.

(ਤਰਜਮਾ original ਵਿਚੋਂ ਮਿਲਦਾ ਹੈ)

Thus having gone through the above illustrations, on can have a glimpse of the greatness, purity and sense of high character of the sikhs of that time. One can surmise easily that of what extent they were meditators, wise and the performer of the sacrificial rituals. They were full of love and affection. But the moment the great pioneers of the sikhs like Guru Gobind Singh and Banda Bahadur had departed from this mortal world, the unity and integrity of the sikhs was converted into the multiplicity and the Khalsa was divided into twelve missles. The mutual love and affection fled away and they totally forgot the norms of the sikhism. They got the hard-won rule of the sikhs destroyed due to their own rift which they have acquired by shedding plenty of their blood.

The Sikh rule thus came to an extinction and the foreigners camped here to establish their repressive and despotic rule. The same Bhai Gyan Singh has scanned in his treatise the State of decay of the sikhs in the following verses.

ਔਰੈ ਰੀਤ ਔਰੈ ਮੀਤ,

੧

2

3 ਪੈ ਤੁਰਕਾਂ ਮੈਂ ਦਾਖੁਲ ਭਏ।

(The ways of the sikhs became quite different with their changed friends and aptitude of eating. They developed a distinct faith and their dresses as well as knowledge also completely altered. They deserted turbans, alleging that they are heavy to bear. They gave up the trend of wearing breeches and began to put on payjama and Dhoties. They resorted to wear the gararas and long lungis due to which the cow of Sikhism began to shiver.

In this way Sikhism of Guru Gobind Singh faded away and the paganism of exotic countries crept in surreptitiously. Some began to shave beards and others ~~t~~ tore away the mustaches. Some used to burn the hair by sprinkling chemicals. The lateral hair and eye brows used to be plucked; some people even began to shave the ~~bea~~ hair of the head. In this way, the sons of the Sikhs who were robust, strong and spiritualists began to kill the cow of Sikhism like the butchers. They resorted to homosexuality and kept concubines abandoning their own wives. Their accomplices who were heathens began to taunt the Sikhs who were the masters. In this way keeping aside the internal shame and righteousness they approached the death like evils.

(TRANS)

When such was the downfall of the sikhism and they turned vagarant, the plant of the sikhism did not only fade away, ~~but~~ rather than it was burnt to ashes with the fire of whims. The venerable Granth of the Gurus became obsolete and was found rarely. It was seen rusting after being placed in the almirahs for a long time. Thus the holy granth was found being eaten by the worms & locousts. The sikhs relinquished the practice of reciting the Guru Granth-out and out. At the advent of such a grim and dreadful occasion, the earth again approached near the lotus feet of the Almighty. A poet has illustrated that dreary state of affairs in the following words.

[illegible]
[illegible] /

— — — — — —

[illegible]
[illegible] /

(After the disappearance of Guru Gobind Singh when the khalsa adopted the path of evils and deviated from the path of righteousness, the plunderers created a havoc in the country and suppressed the innocents and downtroddens. There is said to be an animosity between the excessiveness and the God and therefore the Almighty also toppled their throne. Thus for the sake of establishing the satyuga in the kaliyuga, that Almighty sent Guru Ram Singh out of His eternal and inexhaustible light.)

TRANSLATION.

In this way having listened the prayers of the earth and the kine, the imperceptible power, incarnated in the garb of Guru Ram Singh. He descended on the earth to abolish afflictions being inflicted on Indians. He ~~energised the faded plant~~ resurrected the faded plant

of Sikhism by imparting to it the nectar of meditation. He took incarnation in 1872 ~~A.D.~~ Vikrami Sambat on the auspicious day of "VASANT PANCHAMI" in the village Bhaini on the sacred day of thursday.

Giani Gyan Singh has expressed the reformative preceptions of Guru Ram Singh in the following words

हुक्के छुडवाए रखवाए केस मोनियों के

– – – – – –

सत सतजुग आ गयो।

(He ordered the practice of smoking hukkas to be stopped and inspired the clean shaved to nurture hair. Those who were destined got converted into Sikhism by imbibing the nectar from the blessed Guru. Thus the eminence of the Guru spread in the nook and corner increasing thereby the number of sikhs stupendously. The Sikhism once again was steeped into spiritualism. The people at large ~~step~~ stepped into saintliness by relinquishing opium, wine, theft ~~and~~, prostitution and deception).

TRP.

Before dealing with the altruism which Guru Ram Singh did for the welfare and the upliftment of the sikhs, the doubt of those persons ought to be removed who treat the 10th Guru as the terminus of the trend of Gurudom and hence finish the Guruship with the Guru Granth. Inspite of the fact that they don't possess any concrete and logical argument in their favour, they completely bank upon a pair of couplets to support their stand. They plead that those couplets have been uttered by the blessed Guru Gobind Singh Himself. The impugned couplets are the same which have become in an extensive vogue due to imitation.

They are.

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੀ ਚਲਾਯੋ ਪੰਥ

- - - - - - - -

ਜਿਨਾਂ ਦਿਖਾ ਸੁਹਿਦ ਹੈ, ਖੋਜ ਸ਼ਬਦ ਮੇਂ ਲੇ ।

These couplets are the pivot on which the whole structure of the argument of the "SINGH SABHA"

is based. What to talk of Guru Gobind Singh Himself ~~or the other Gurus~~, these couplets have not even been inunciated by any of the Gurus. These have neither been postulated by the blessed Guru in His self-written exposition nor they were in practice among the sikhs till the formation of the "SINGH SABHA." Neverthe less these couplets are reckoned to be have been uttered by the blessed Guru Himself for the sole purpose of misleading the straight forward Sikhs.

A very significant fact has to be dealt with before we go ahead to analyze the above couplets. That is the reluctance regarding the acceptance of the self-written ~~wor~~ exposition of Guru Gobind Singh. The verses contained in the Dasam Granth ~~fo~~ beginning from the JAP. to the HAKAITAN are the self-composed work of the 10th Guru. The gentlemen reciting the above mentioned couplets don't own the exposition of the Guru contained in the Dasam Granth at all and treat it a taboo to put the Dasam Granth at par with the Adi Granth during recitation.

On the other hand they import the due recognition and reverence to the above couplets which bear no trace of their whereabouts and the name of the poet whose imagination they were. Those couplets are being forcibly and deliberately attached with the name of the blessed Guru who had never expressed such a view. In this way these couplets were projected in limelight in order to please the Britishers, who were virtually the masters of the destiny at that time. It was also a consipiracy to diversify the unity of the sikhs as well as distort their faith in the continuance of the living Gurus. These verses must have been the compilation of an unknown poet which were strategically branded to have been spoken by the 10th Guru Himself. These couplets are neither traceable in the Adi Granth, nor in the Dasam Granth or the ancient Sikh history, which has been twisted in consonance of the sweet will of Bhai sahib bhai vir singh by introducing

drastic-changes and interpolations. Neither they are found in the old panth-prakash of Bhai Ratan Singh Bhangu nor in the "Guru pratap Suraj" or Suraj prakash. They are not even included in the "GURU BILAS" composed by Bhai Sukha Singh. It is also not the work of Senapati, who was the supermost among the 52 literary jewels of the 10th Guru because he ~~hasnot~~ (senapati) has not mentioned them in the treatise "DASAM GURU SHOBHA" which is honoured by the sikhs profusely and is named as "SENAPATI KHALSA". Those couplets also bear no trace in the "SAU-SAKHI" which is an ancient exposition. Then the question arises as where those couplets have come from? who has composed them? And how did they ~~acquire~~ attained this unmitigated eminence? The seekers of truth and reality are bound to be ~~impatie~~ impatient to find their veracity In order to satiate their thirst for truth, we can trace out, after deep exploration, a few couplets resembling with the above mentioned couplets compiled by some Pt. Prahlad Singh in his book "RAHIT NAMA" which

are as follows,

अकाल पुरख के वचन

खोजो शबद में लै ।

If we perform a proper autopsy and analyze them critically on the anvil of logic we can allege authoritatively that these couplets is instead of being a pure gold are not even equivalent to a 16 carat rolled gold. Their validity gets examined if we peep through them with the judicious glasses. The abovementioned couplets contained in the book of Pt. Prahlad Singh are fourty in number including which the Dohas and chaupais. His work commences as follows.

अविचल नगर वैठे मन में किया विचार

In this way the 26th couplet of the RAHITNAMA runs as follows

गुरु खालसा मानियो प्रगट गुरु की देह

जो सिख मिलबो चहै, खोज इना में ले ।

Similarly the 30th couplet from this says that

ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਉਂ ਪ੍ਰਗਟ ਚਲਾਇਓ ਪੰਥ।
ਸਭ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ।

Thus we see that the above couplets are the soul of our bretheren of the SINGH SABHA even if there is a conspicuous difference between them and those which are recited in the Gurudwaras. But when we brood over those couplets dispassionately we find that they are the innovation of the poet himself with which the poet has very cleverly tried to give a retort to the persons who raise the question regarding the time and place of their compilation. In order to answer them properly the writer did not only compile those couplets, on the contrary he also fabricated a code of conduct for the sikhs by the name of Rahitnama. This verses Conveys the same theme although they are different to some extent in nature. The writer has also mentioned the year of compilation in his book in order to remove the doubts, but it seems as if the writer was unaware with the jugglery of mathematical calculations.

This reference of year has disclosed the fallacy of his interpolation. The poet while indicating the year of compilation imparts the reference in the following lines.

ਸੰਮਤ ਸਤ੍ਰਹ ਸੈ ਸਤ ਬਰਖ ਬਵੰਜਾ ਲਿਖਤ ।
ਮਾਘ ਵਦੀ ਤਿਥ ਪੰਚਮੀ ਵਾਰ ਕਰ ਸੁਭ ਵਾਰ ॥

This is sufficient to reflect the truth and no other example is needed. The writings of Pt. Prahlad Singh are not only sufficient but satisfactory also to create an excellent testimony. The writer expounds that the Blessed Guru Gobind Singh not only had directed him (poet) at Naded (A town in the deccan Hydrabad) to write this, on the contrary He (The Guru) Himself uttered these couplets from His holy mouth but he mentions the year of writing as 1752 Sambat. This writing has revealed it's truth in it's entirety. The Blessed Guru finished His book entitled "TRIYA CHARITRA" in Sambat 1753 and composed the "RAMKATHA" in Sambat 1755.

He founded the Khalsa in Sambat 1756 at Kesagarh after a thorough salt test. He after winning the war of MUKATSAR in sambat 1762 reached at Damdama Saheb on the 13th of month KARTIK.. He was then ready to proceed towards the South in Sambat 1763 and practically reached there during the last days of the same year. The Blessed Guru after having stayed in the South for two years disappeared drammatically from there in Sambat 1765. How farce it seems to be the writer of the Rahitnama assumes the transfer of the Guruдom to the holy granth in the sambat year of 1752 by writting the words " GURU MANIYO GRANTH."

Another question also arises as which was the copy of the holy Granth to whom that Gurudom was infused? The protagonists of the above couplets claim that the copy of the holy Granth to whom the Blessed Guru imparted Gurudom was in Sambat 1752 was one which the blessed Guru Himself got prepared by enunciating through His own face at Damdama Saheb

This assumption is as baseless as the couplets of the socalled Rahitnama of Pt. Prahlad Singh because no ancient historical exposition of sikhism supports this dictum. No such Granth Saheb was ever prepared by the blessed Guru at Damdama Saheb. The entire history and ancient literature of Sikhism has been explored but there is no proof of such a work. What to talk of getting ~~such~~ any reference to it, there is not even the slightest hint for the same in the sikh literature. The fictitious faith of compiling the holy Granth Saheb by the blessed Guru at Damdama Saheb is as fanciful as the couplets of the socalled Rahitnama. Thus we see that the whole structure is based on the falsehood and there is no ~~yard~~ measuring yard to distinguish between a small and a big lie. Neither there is any truth in the compilation of the holy Granth nor in the inclusion of the above couplets in the Rahitnama. If at all we suppose that some Granth Saheb was framed at Damdama Saheb, then also it's year

of founding comes to be in the sambat year of 1763, Whereas the year mentioned in the above Rahitnama is 1752 sumbat. How then the Gurudom was offered to that fictitious Granth Saheb eleven years before it's Coming into existence? The whole logic of this case is based on falsehood. The more ridiculous is the fact that how did it become possible to predict this shifting of Gurudom to the Granth Saheb four years before the formation of the khalsa cult? Which was the Khalsa for whose benefit Pt. Prahlad Singh took the trouble to frame a code of conduct?

When did the blessed Guru reach at Naded? This entire talk is a bundle of Goeblian lie. Although we can infer that the fog pertaining the validity of the above complets can be removed by a true & impartial analysis, eventhen we treat it necessary to give an evidence before proceeding ahead. This evidence is imparted by a celebrated sikh literateure, the founder of the Singh sabha, the pioneer of the Khalsa Diwan & the president of the sikh educational conference, Bhai saheb Bhai kahan singh ji of Nabha

We can rely upon his notion concerning ~~the above~~ the couplets under consideration. He, while describing Prahlad Singh, says that " PRAHLAD SINGH, the author of Rahitnama is a sikh, who book commences from the lines —

अबिचल नगर बैठे गुरु मन में किया बिचार ।
बोलिया सच्चा पातशाह, सुरत पूरी करतार ॥

The year regarding the formation of Rahitnama has been said as

संवत सत्रह सौ भए बरस बवंजा जान ।
माघ वदी तिथि पंचमी वीरवार शुभ वार ॥"

Thus we see that the author was not scruplous enough to ponder that the blessed Guru did not reach Naded in Sambat 1752 and also that the formation of the Khalsa at that time was in the womb of future. Following are also the words of the said Rahitnama

अकाल पुरख के हुकम से प्रगट चलायो पंथ ।
सब सिक्खन को हुकम है, गुरु मानियो ग्रंथ ॥

(vide. Guru shabad Ratnakar, page 596 Column 3)

There is [illegible]

The blessed Guru released the two devoted Rajpoot disciples, namely Rustum Rao and Bala Rao from the gaol of the fort of SATARA after departing from Abichalnagar. Prior to this, the blessed Guru met with the four renunciant Sikhs in the forests of the hinterland, riding on the same horse with which He jumped into the blazing pyre surrounded by the clothen barriers and issued a message for the Sikhs that " I am going nowhere." After this His holiness continued wandering "INCOGNITO" under the name and garb of Baba Ajapal Singh in the shrines of Patiala and Nabha (According to the views of Sardar Bahadur Bhai Kahn Singhji) And hence in order to comply with His Commitment made to Bhai Alam Singh, a staunch devotee of the Guru, He offered Gurudom to one Guru Balak Singh, after having gone to the banks of the river HARO in the province of SIND on the Baisakh Sudi 10 of Sambat 1869.

The blessed Guru had prophesied to Bhai Alam Singh in the following words

आलम सिंह बचन कर होइ "
कहा कि दरशन भी हम होइ ।
कहा गुरु हम भी रखें हिरदे भावनी जोइ ।
श्री अमृतसर पहुँचके, राम सरोवर सोइ "
फेर ग्यारहवीं हम चल आवें ।
तिसते कोइक हम लख पावें ।
पंथ खालसा रहनी मेरी ।
करों सहायता मैं तिस बेरी ।

(Suraj prakash)

A great literary celebrity of Sikhism, Gyani Gyan Singh has described the meeting of the two Gurus in his treatise "PANTH PRAKASH" in the following manner.

बालक गुरु सो विशेष उपदेश नाम

सागर तराई गुरबालक सिंह ने करी ॥

(The men and women got the unfathomable ocean of the world crossed by the sublime teachings of Guru Balak Singh.

He was also blissfully ordained by the Almighty ~~several~~ times and again to emancipate the bonded beings. But the blessed Guru Gobind Singh had told Him after His appearance that Ram Singh will be His (Guru Gobind Singh's) incarnation and for this very purpose Guru Balak Singh preserved that divine light and fulfilled the words of Guru Gobind Singh) <u>TRANSLATION.</u>

Guru Gobind Singh had already spoken times and again about His future form in the following words :

रामसिंह मेरो होए नामा। बाढ़ी सुत मैनीको धामा।
तिसमें रामसिंह ममसारा। देश मालवे में अवतारा॥

(My name will be Ram Singh and will be born in a carpenter's house in the village Bhaini of Malwa) TRA:

In this way Guru Ram Singh took the incarnation in accordance with the predictions of the blessed Guru Gobind Singh.

ਕਰਤਾ ਪੁਰਖ ਹੈਂ ਆਦਿ ਤੇ ਸਭਨ ਕੇ ਸਿਰਮੌਰ ।
ਪੁਰਖ ਅਨਾਦੀ ਆਪ ਹੈਂ, ਆਦਿ ਦੂਜੈ ਨਹਿਂ ਔਰ ॥

Thus He (Guru Ram Singh) not only started

Propagating religion, on the contrary He irrigated the faded away plant of Guru Gobind Singh by resurrecting the extinct maxims of the sikhism. He Originated a divine fountain of meditation and offered His disciples to drink deep in that fountain. There had been no practice of reciting the Guru bani during those days. The holy Granth was rusting in the Almirahs. His holiness, used to visit from village to village and come across the rare copies of the holy Granth placed in the shelves of the deserted Gurdwaras. The blessed Guru then used to sweep and cleanse the shrines and decorate the holy Granth by wrapping it in a ~~[illegible]~~ befitting piece of cloth. He also used to reveal them on suitable beds. Then the villagers were used to be requested to assembel and the blessed Guru awakend them in the following way

"Now brethren! why are you exhausting your precious life having forgotten the immutable God & being manifested

in the form of Gurus and their utterances? why have you deserted your dharma? Guru Arjun has founded this ocean-like words of the Gurus in the shape of Granth Saheb which is full of the importance of meditation. you can make your life a success by observing meditation and enchanting the holy words of the Gurus". There was such a light and attraction in the person of the blessed Guru that even the most wickeds underwent a drastic change by coming into His vicinity. They used to get influenced and were initiated in the cult. The village after village turned to become Sikhs. The holy bani which had become redundant, came into the lime light and people began to recite it perpetually. The eminent Akali leader Master Tara Singh used to say in his discourses times and again that the deplorable condition to which the sikhs were subjected after the extinction of the sikh rule, was such that it would have been a hard nut to crack to trace out a sikh even by name, if there would not have been the emergence of Guru Ram Singh.

The spiritual shape of the Punjab would not have changed if Guru Ram Singh had not caught hold of the stumbling khalsa. The devotees used to cluster around the blessed Guru after having heard His fame. The number of Namdharis rose up to eight or nine lakhs in a petty short time. The way of life and the norms propounded by Guru Ram Singh were difficult to follow. He established such a busy routine and code of conduct for the sikhs, that if followed properly, would cast a sikh to dedicate most of his time in the memory of the Almighty. His holiness issued a code of conduct for the sikhs from His head quarters at village Bhaini sahib. He directed in this code of conduct to get up early in the morning known as Amrit wela. After that one should go to answer the call of nature, carrying a special type of water container known as "GARWA". That container should be cleansed twice after disposing the night soil.

It is then essential to wash the hands upto the elbows five times with a pure clay picked up from a suitable place. Even the legs should be washed with the soil. Thus having washed the container twice, one should cleanse the teeth with a green twig and then take bath including the hair of the head. Then one is expected to recite the Gurubani which should be got by heart preferrably. It was made mandatory to memorise the JAP, and JAP together with their respective Hazares, Rahiras and the Kirtan Sohila. It was directed by the Twelveth Guru not to take food without reciting the above mentioned Gurubanis. The daughters and the sisters of the others were to be reckoned as one's own. To usurp the right of the other is a taboo as the cow and the ~~swine~~ pig.

The Guru's preachings included not to accept the money of the daughters and the sisters. To perform marriage in exchange, imbibe wine and to eat flesh were forbidden.

The oxen are not to be sterelized. The blessed Guru taught the lesson of tolerance and the pupils were directed to bear even the uncharitable remarks of the others. The marriage of the girls was not permissible below the age of fifteen or sixteen years. To resort to meditation for all the twenty four hours was a directive. Regarding the spiritual performance it was obligatory for all the followers to recite the JUP, JAP, HAZARE, RAHIRAS, SUKHMANI, ASA DI WAR and the CHANDI DI WAR". The recitation of the "chandi di war" should be begun before the sunrise and ought to be finished with the advent of the sun in the horizon. The Ardas (prayer) should be performed in the beginning as well as in the end of the recitation. In the "ARDAS" one should bow before the basic power and pray to Her in the following manner".

"O the Godess shakti! the destroyer of the demons in the beginning and the end be kind enough to

exterminate all the demoniac propensities existing in my heart and bestow a sense of altruism upon even the wickeds. O the mother of universe! Finish the mighty scoundrels and protect the poor and the kine as well as enlighten your saintly Khalsa." These are some virtues which should be prayed for in the "ARDAS" The recitation of the "Chandi-di-war" must come to an end with the redness of the sun-rise in the eastern horizon whereas the recitation of the remaining banis may have some variation of time. In the "ARDAS' One should ask the following things from the blessed Gurus"

"O the mighty Guru, we the sinful human beings have come to your shelter having heard your fame of purifying the stupids. Please endow us with the sense of being Guru-oriented and whenever we come in contact with the company of the persons, it must be of the noble souls. Save us from the company of the evils. O, the holy Guru! wherever my soul goes, please lend your assisting hand and make me to imbibe what you have propounded in the holy Granth having come

in the form of the different Gurus. please confer upon me the belief of your teachings. Restrain me from being deviated. At no time I should love anything except your lotus like feet. Enable me to remember you every moment. Please let us not forget you either in pain or pleasure. Always dwell in our hearts so that we may not possess the appetite of anything excepting your loving name. Impart me contentment with which you have given. In this way the recitation of the chandi di war is deemed to furnish all the desires. It's recitation is compulsory. The blessed Guru has laid down the immense value of the recitation of the holy "chandi di war". In one of His messages, He has laid down about the chandi di war in the following words" - - - - - - - . when the rays of the sun begins to project from the horizon, commence the recitation of the chandi di war after performing "ARDAS".

After completion, a prayer should be offered in the honour of Goddess shakti to slay the butchers who kill the sacred cow and those who eat it. Before disposing excretta, a ditch should be dug which should be later on filled up with soil. The blessed Guru has directed not to look towards the night soil because it affects the reason. In short, these are the norms which should be followed by an ideal disciple of Guru Ram Singh. The above mentioned Code of conduct was in pursuance of the ideals of the 10th Guru Gobind Singh. The 12th Guru has done everything to fulfil the dreams of the 10th Guru. This can be supported by the following verses of the 10th Guru.

जाकी रहत न जानिए, गुर मंतर नहीं चीत।
ताको भोजन खाइके, बिसरे हरि सों प्रीत।

or

जहाँ तहाँ का खाय प्रसाद। सिख नहीं मेरा आखि मुरादा॥

("The man whose code of conduct is unknown and is devoid of the initiation by the Gurus, one will lose the affection with God by eating food from his house.")

It should be ~~happen~~ expected that the readers must have been convinced by now that it is inevitable to recognize the 12th Guru if one believes in the continuance of the hierarchy of Guru NANAK. The way of the 12th Guru is the way of purity, truth, temperance, yagnas and other righteous actions. Before bringing this essay to an end it is necessary to make a reference on the customs of the Namdharis regarding their being white clad. Why do they treat it a taboo to wear either blue or black? Without going into detail, it will suffice in this context to say that the black colour is the emblem of kaliyuga. The 10th Guru has illustrated this fact while describing the confrontation of His army with the turk army by comparing the colour of the turkish army's dress with the black colour of the flies.

बरंगे मगज शाह पोश आमदम:

It is thus crystal clear that the army of the Guru was clad in white, otherwise it would have been difficult to distinguish between the belligerant armies. It has also been propounded by the blessed Guru that the dress of the Kaliyuga will be black. The first Guru Nanak has said ਕਲਜੁਗ ਹੋਇਆ ਕਾਲਾ ਬਾਣਾ ।

An interesting story goes during the spell of the 3rd Guru Amardas when He used to dwell in the Goendwal saheb. A meditator at the same place was envious with the blessed Guru. The Guru while disliking his other activities, was also annoyed with his dress. The 3rd Guru has written in the context

ਸਕਤੁ ਤੁਹਿ ਸਰਮਾ ਨੀਲਾ ਕਾਲਾ ਖਿਥੋੜਲਾ ।
ਤਿਨ ਬੇਨੂਰਾ ਬੇਨੂਰੈ ਨੂੰ ਪਾਪਾ ।

A vivid description has taken place in the Asa di war" in the 13th chapter regarding the respective traits of the diffsent yugas with their dresses

" साम कहै सेतंबर स्वामी सच मैं आछै साच रहे ।

It is thus evident that the colour of the satiyuga was white. The 12th Guru transplanted satiyuga in the kaliyuga. The 10th Guru had already made prophecy about the 12th Guru in the words

ਕਲਿਜੁਗ ਮੈ ਸਤਜੁਗ ਵਰਤਾਵੈ ।
ਸਚੀ ਸਾਖੀ ਸਚ ਪ੍ਰਚਲਾਵੈ ।

Gyani Gyan Singh, a scholar of the Sikh sect having been impressed by the propagation of the cult has said about the 12th Guru as follows.

ਅੰਮ੍ਰਿਤ ਮੰਤ੍ਰ ਧਾਰਕ, ਸ਼ਰਾਬ ਮਾਸ ਚੋਰੀ ਯਾਰੀ ।
ਸਭ ਛਡ ਕੀਏ ਸਿਖ, ਸਤਿਜੁਗ ਭੇਸ ਸਾਜੇ ।

It becomes clear from this that the dress of the satyuga was white. The 10th Guru had attired Himself in the blackish garments while leaving the fort of chamkaur during the severe attack of the turk soldiers. His holiness wandered hither and thither in that dress & ultimately stepped in the village "Dhilawin". Sodhi kaul

had there enquired the Guru of the reason of wearing the Turkish attire. Having heard this, the blessed Guru had torn that dress into pieces and drew it into the fire and sang the following verse 101 times

ਨੀਲ ਬਸਤ੍ਰ ਲੈ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ।

The Sodhi Rai ~~Kaul~~ immediately prepared a white garment of 8th Guru ~~which the~~ which was put on by Guru Gobind Singh. Sodhi Rai after this asked the blessed Guru that Sri Ram Rai, the son of the 7th Guru, was directed by the father not to come before His eyes on the fault of changing three letters from the original compilation of Guru Nanak. Ram Rai was also deprived of his right to get guru dom. Then what will be your fate who has changed the whole line?

The 10th Guru then replied that "I have sacrificed my entire clan for the same." Slight differences are found regarding several incidents in the Sikh history, Guru PRAKASH SURAJ, PANTH PRAKASH, and Gyani Gyan Singh but all are unanimous on the above episode.

The latest sikh historian Gyani Kartar Singh has supported this incident by saying that "

ਨੀਲਾ ਫਾੜ ਸਿਤੈ ਕਰ ਧਾਰ ਗੁਰੂ ਜੀ ਗੁਰੂ ਗ੍ਰੰਥ ਦੀ ਤੁਕ ਪਲਟਾਈ ਏਵੈਂ।

i.e. The blessed Guru having torn the blue cloth put on the white one and altered the version of the Guru Granth.")

The above part of the verse is the same in blue and white but the 10th Guru had ordered to recite it in the changed manner as

ਨੀਲ ਬਸਤ੍ਰ ਲੈ ਕਪੜ ਫਾੜੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲ ਗਇਆ।

These lines have been quoted in order to remove the doubts from the readers.

Regarding the performance of the yagnas and Hom, there is a clear instruction of the 10th and the 12th Gurus. The rules of performing the "HAWAN" have been written by Guru Ram Singh Himself which is incorporated in the code of conduct. The same principle is being repeated here in order to indicate the norms and the items to be supplied in the "HAWAN"

During the performance of "Hawan" seven righteous minded persons should become prepared with a piece of cloth tied around their waists and axes should be annexed therewith. They should necessarily be the doers of the ~~daily~~ everyday code of conduct and holders of the sacred rules of the Sikhism. They must be attired in the swan white dresses washed before hand. If the cloths are of cotton, they must be washed before sitting in the performance. The silken & woolen drappery may work without immediate washing.

The place of the performance of Hawan should be duly cleansed with pious clay. Cowdung should not be contaminated in the clay. The firewood to be offered should necessarily be of sandal, bair and Palahs. A full coconut wrapped properly in a piece of cloth should be

placed in the boundary of the HAWAN. The fire of the Hawan should not be blown by the mouth. It should be enflamed by means of a fan. The following is the stuff to the Hawan which can undergo addition or substraction by the Order of the Guru. The items necessary for an Akhand Path are also the same. They are the following

1. [illegible]

With these words we are concluding the essay narrating succinctly the ways of life led by the Namdharis.

Js Namdhari

Daltonganj [illegible] Jail 17/10/76

(बिहार सरकार द्वारा रियायती दर पर मिले कागज पर मुद्रित)

अनुशासन और कड़ा परिश्रम ही देश को महान बनाता है।

Manufactured by :

Shanti Udyog, Daltonganj

Printed by : Haryana Binders & Printers Ph. : 21372